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MANUAL OF INSTRUCTION

FOR

CONFIRMATION CLASSES.

PREPARED BY THE

REV. MORGAN DIX, S. T. D.

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A CATECHISM ON CONFIRMATION,

BY THE

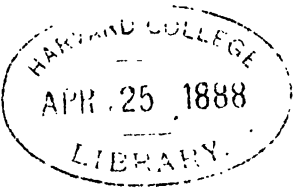
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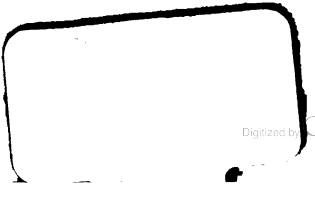


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PREFACE.

My object in printing this Manual is to aid those whom I may hereafter instruct, and to supply the need which we have felt of a simple and practical text-book. If it should prove useful to other teachers, an additional advantage will have been gained. A few words only are required, in explanation of the manner in which it is to be used.

Our Confirmation classes are composed of persons differing very much in age and attainments. Some need to be taught by question and answer; while others learn all that is required by simply listening and reflecting afterward on what has been said. My practice, therefore, has been as follows: to gather the whole number of Candidates together, for a Class-Lecture, on the Lord's Day, and then to break them up into divisions, according to sex, age and ability, and meet them, in such detachments, for catechetical instruction, through the week. When they are together, the teaching is addressed to all: when they are met in detail, they are questioned and examined rather than instructed. Thus their various needs are supplied;

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and if single cases are found in which more direct teaching is required, those may be taken up and dealt with, one by one apart.

The Manual, accordingly, consists of a Course of Class-Lectures, and of a Catechism. The 1st portion is for the Sunday; the 2nd for the week-day evenings between. An Office of Devotion, taken in the main from that invaluable Manual the "Priest's Prayer-Book," is prefixed.

For the Catechism I am indebted to my Reverend and beloved brother the Warden of Racine College. Having used it with my candidates for two years, I asked his permission to insert it in this hand-book: with his customary kindness he at once granted my request.

No further explanations are required. The Class-Lectures are mere outlines, which the teacher may fill up at his discretion; as for the questions and answers in the Catechism, he will of course be governed by the capacity of his pupils.

Trinity Rectory, New York:
Fall Ember Season, 1861.

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A MANUAL OF INSTRUCTION

FOR

CONFIRMATION CLASSES.

OFFICE

TO BE SAID BY THE CATECHIST AND CLASS BEFORE THE LECTURE.

¶ *All kneeling, the Catechist begins.*

In the Name of the FATHER, and of the SON, and of the HOLY GHOST.

℟. Amen.

℣. They shall go from strength to strength.

℟. And unto the GOD of gods appeareth every one of them in Sion.

℣. O GOD, make speed to save us.

℟. O LORD, make haste to help us.

℣. Glory be to the FATHER, etc.

℟. As it was in the beginning, etc.

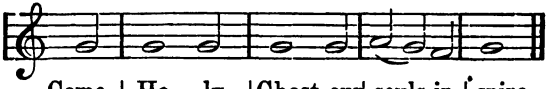
℣. Praise ye the LORD.

℟. The LORD'S Name be praised.

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Hymn. *Veni Creator Spiritus.*

Catechist.



Come, | Ho - ly | Ghost, our | souls in- | spire,

Class.



And | light - en | with ce - | les - tial | fire.

Ca. Thou	the a -	noint-ing	Spir - it	art,
Cl. *Who*	*dost Thy*	*seven-fold*	*gifts im-*	*part.*
Ca. Thy	bless - ed	Unc-tion	from a -	bove,
Cl. *Is*	*com - fort,*	*life, and*	*fire of*	*love.*
Ca. En -	a - ble	with per-	pet - ual	light,
Cl. *The*	*dul - ness*	*of our*	*blind -ed*	*sight.*
Ca. A -	noint and	cheer our	soil - ed	face,
Cl.	*With the a-*	*bun-dance*	*of Thy*	*grace.*
Ca. Keep	far our	foes, give	peace at	home;
Cl. *Where*	*Thou art*	*guide, no*	*ill can*	*come*
Ca. Teach	us to	know the	Fa-ther,	Son,
Cl. *And*	*Thee, of*	*Both to*	*be but*	*One;*
Ca. That	through the	a - ges	all a -	long,
Cl.	*This may*	*be our*	*end -less*	*song:*
Both.	Praise to	Thy e -	ter - nal	merit,
	Fa - ther,	*Son, and*	*Ho - ly*	*Spirit.*



A - men.

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ANT. When Thou lettest Thy Breath go forth, they shall be made.

PSALM 43. *Judica me, Deus.*

Give sentence with me, O GOD, and defend my cause against the ungodly people; O deliver me from the deceitful and wicked man;

2 For Thou art the GOD of my strength: why hast Thou put me from Thee? and why go I so heavily, while the enemy oppresseth me?

3 O send out Thy light and Thy truth, that they may lead me, and bring me unto Thy holy hill, and to Thy dwelling.

4 And that I may go unto the altar of GOD, even unto the GOD of my joy and gladness; and upon the harp will I give thanks unto Thee, O GOD, my GOD.

5 Why art thou so heavy, O my soul? and why art thou so disquieted within me?

6 O put thy trust in GOD; for I will yet give Him thanks, which is the help of my countenance, and my GOD.

Glory be to the FATHER, etc.

ANT. When Thou lettest Thy Breath go forth they shall be made, and Thou shalt renew the face of the earth.

The Chapter. EPHES. vi.

Take unto you the whole armour of GOD, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the

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breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the SPIRIT, which is the Word of GOD: praying always with all prayer and supplication in the SPIRIT, and watching thereunto with all perseverance and supplication for all Saints.

℣. But Thou, O LORD, have mercy upon us.
℟. Thanks be to GOD.
℣. The SPIRIT and the Bride say, Come
℟. And let him that heareth say, Come.
℣. Glory be to the FATHER, etc.
℟. As it was, etc.
℣. As many as are led by the SPIRIT of GOD,
℟. They are the sons of GOD.
℣. The LORD be with you;
℟. And with thy spirit.

Let us pray.

LORD, have mercy, etc.
Our FATHER, etc.

℣. Make me a clean heart, O GOD;
℟. And renew a right spirit within me.
℣. Cast me not away from Thy presence;
℟. And take not Thy HOLY SPIRIT from me.
℣. Give me the comfort of Thy help again;
℟. And stablish me with Thy free SPIRIT.

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℣. LORD, hear our prayer;

℟. And let our cry come unto Thee.

Let us pray.

Almighty and ever-living GOD, who hast vouchsafed to regenerate these Thy servants by water and the HOLY GHOST, and hast given unto them forgiveness of all their sins; strengthen them, we beseech Thee, O LORD, with the HOLY GHOST, the Comforter; and daily increase in them Thy manifold gifts of grace; the spirit of wisdom and understanding, the spirit of counsel and ghostly strength, the spirit of knowledge and true godliness; and fill them, O LORD, with the spirit of Thy holy fear, now and for ever. *Amen.*

LORD of all power and might, who art the author and giver of all good things; graft in our hearts the love of Thy Name, increase in us true religion, nourish us with all goodness, and of Thy great mercy keep us in the same, through JESUS CHRIST our Lord. *Amen.*

AFTER CLASS.

In the Name, etc.

℣. The LORD be with you;

℟. And with thy spirit.

Let us pray.

Grant, we beseech thee, Almighty GOD, that the words which we have heard this day with our out-

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ward ears may, through Thy grace, be so grafted inwardly in our hearts, that they may bring forth in us the fruit of good living; to the honor and praise of Thy Name, through JESUS CHRIST our Lord. *Amen.*

℣. Let us depart in peace.

℟. In the Name of the LORD. Amen.

Benediction. The grace of the HOLY SPIRIT enlighten your hearts and understandings. Amen.

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INSTRUCTION I.

INTRODUCTORY REMARKS—PLAN—CONFIRMATION AS PRESENTED IN THE HOLY SCRIPTURES AND IN THE PRAYER-BOOK—THE SEVEN GIFTS OF THE HOLY SPIRIT.

I. Introductory Remarks.

¶ *In beginning the course of instruction, let the plan be stated which it is proposed to pursue. The preparation must be twofold:—*

1st. *Preparation of the mind,*—which is to be made by reading, study, and attendance on the Class-lectures.

2dly. *Preparation of the heart,*—by meditation and constant prayer.

The Prayer-Book mentions several things to be learned by every one who is to be confirmed, as follows:—the *Creed*, the *Lord's Prayer*, the *Ten Commandments*, and the other subjects contained in the Catechism. These will form the basis of the instruction in the class, and in becoming well acquainted with them consists the intellectual preparation. The preparation of the heart must be privately made by each candidate; it cannot be too careful and thorough; daily prayer must be used, and practice of religious duties in that state of life to which it has pleased God to call each one.

II. Common Mistakes about Confirmation.

There are some mistakes so often made by persons thinking of being confirmed or talking with others on the subject, that it is thought best to

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mention them, so that every candidate may avoid them. For instance, many think,

1st, *That Confirmation is only for children* This great mistake has arisen, probably, from hearing or reading the address in the beginning of the "Order" in the Prayer-Book (*to which refer*) But we must remember that the Confirmation-office was drawn up a long time ago, and was intended for use in England when Sectarianism was quite unknown, when the people belonged to the Church and had all been baptized into her in infancy, and when the Anabaptist heresy had scarcely any influence. With our branch of the Church, circumstances are very different; her work in this country is a missionary one, we are daily receiving converts from the denominations around us, and none of these have been confirmed. Every one who has not received the special gift and grace of that apostolic ordinance, needs it; and further, the Church orders that none shall be admitted to the Holy Communion until they have been confirmed, or are ready and desirous to be confirmed.

Others again there are who think,

2dly, *That Confirmation is only a form.* Children are especially liable to fall into this error. Remember, that it is a very holy ordinance, and not to be approached carelessly or lightly; that a person ought to come to it with a pure heart and a right intention, and not as to a mere vain ceremony.

Another mistake is to suppose,

3dly, *That after being confirmed, a person may stop.* Many, when they have been confirmed, think they have done a great deal, and may stop there. But Confirmation is only one step in the Christian

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course; and see S. Luke 9 : 62. See also S. Luke 4 : 1, 2, and remember that after receiving the Holy Spirit, we must expect greater temptations and trials than before. Observe also that Confirmation is the way of access to the Lord's Table, and there should be no undue delay in approaching the blessed sacrament. The clergyman must advise and decide in each case when to make the first communion. (*Note*—that no one, under any circumstances, must make the first communion without the knowledge and permission of the pastor.)

Finally, some suppose,

4thly, *That Confirmation is only a renewing of our baptismal vow.*

Many, in reply to the question what they think Confirmation to be, will say, that it is the taking our vows on ourselves. That is only half an answer; that is our part, but there is also GOD'S part. If your part were all, you ought to say, "I want to confirm" (i. e. the promises made for me in my baptism). But you say, "I want to *be* confirmed," "I am preparing *to be* confirmed;" the use of the passive form of the verb implies, not an action on your part, but the reception of an action. "Firm" means strong; "to confirm" means to strengthen; "to be confirmed" means to be strengthened. Hence, to be confirmed is not to take your promises on yourself, but it is to be made strong by the gift of the Holy Spirit at the time when you so assume your obligations incurred in your name by your sponsors. We are now ready to make a statement and definition.

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III. Full Definition.

Confirmation is a holy ordinance, instituted by the Apostles of our Lord and Saviour, sacramental in its form, and grace-conferring; in which, upon our renewing and taking on us the three vows of Repentance, Faith, and Obedience, which we made, or which our sponsors made for us in our baptism, Almighty God bestows on us such special and singular gifts of the Holy Ghost as are necessary to strengthen us in the Christian life; it is particularly valuable at the time when children are growing up to be young men and women, and was intended by the Church to be administered at that critical period of life; it is to be received only after careful preparation and with much devotion of heart; and, at a proper interval, it ought to be followed by the reception of the Holy Communion.

IV. Confirmation as described in the Holy Scriptures.

We are next to compare the statements on this subject in the Bible, with the office in the Prayer-Book, and show that they agree together.

Confirmation is mentioned in three places in the New Testament; viz., Acts viii. 14–17, Acts xix. 1–6, Heb. vi. 1, 2.

Acts viii. 14–17. (*Let the class read these verses aloud.*) Observe that the act was that of Peter and John who were apostles; that what they did was to lay their hands on such as had been baptized; that the consequence was that those persons received the Holy Ghost; note, in all this, four particulars, as follows:—

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1st. *The minister*, an apostle;
2dly. *The candidate*, a baptized person;
3dly. *The act*, the laying on of hands;
4thly. *The result*, a gift of the Holy Spirit.

Pass to the next place, Acts xix. 1–6; let the class read aloud as before, and note the same four particulars.

Heb. vi. 1, 2. (*To be read as before.*) Observe that the apostle speaks of a "foundation," and of "first principles," and says that the laying on of hands after baptism is one of the first principles of our holy religion, and a part of the foundation of the spiritual house. A house cannot be built until a foundation has been laid for it; and there cannot be a science or system without first principles.

See how clearly and beautifully the religion of the Lord Jesus Christ is here presented:—

1st, We must truly *repent* of all past sin;
2dly, We must have a lively and steady *faith* in God's mercy through Christ;
3dly, We must be *baptized* (if not already baptized in infancy, as all ought to be);
4thly, We must be *confirmed* by the Holy Spirit, for perseverance in righteousness and true holiness;
5thly, We must live in expectation of the next life after the *resurrection* and as those who are already risen again in Christ;
6thly, We must, by full obedience make our calling and election sure, and, working together with God, prepare for that *judgment* of which the awards shall be *eternal*.

In this plan, thus clearly set forth, Confirmation forms a part; it belongs to the "foundation," and

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is one of the "first principles" of religion: hence may be inferred its importance and necessity.

V. The Office of Confirmation in the Prayer-Book.

(*Let the Class open their Prayer-Books; then go through the office, and point out the four particulars which were noted in the passages read from the Acts.*)

1st. *The minister* is the Bishop, the highest officer in the Church, and he who fulfils the ordinary official powers of the Apostles as their Successor.

2dly. *The candidates*, "those who are baptized and come to years of discretion."

3dly. *The act;* "he shall lay his hands upon the head of every one severally."

4thly. *The result*, the gift of the Holy Ghost: see the collect, just before the words used at the time of laying on of hands, and the first collect after.

Complete the proof of identity, by noting the words "after the example of Thy Holy Apostles.' The Bible and the Prayer-Book agree perfectly, and it is so stated in the office.

VI. The Gifts of the Holy Ghost in Confirmation.

The gifts to the devout and well-prepared candidate are numerous: see the collect, "thy manifold gifts of grace." They are mentioned in that prayer as seven in number; compare Isaiah xi. 2, and the hymn *Veni Creator Spiritus* in the Ordinal, where it is said,

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"Thou the anointing Spirit art,
Who dost thy sevenfold gifts impart."

There gifts are in name and order as follows:—

1st. The spiritual gift of Wisdom,
2d. " " " " Understanding,
3d. " " " " Counsel,
4th. " " " " Ghostly Strength,
5th. " " " " Knowledge,
6th. " " " " True Godliness,
7th. " " " " Holy Fear.

They are to be understood as follows:—

1. *Wisdom.* By this, we receive the mysteries of the Christian Faith as contained in the Creed, all of which are above, although not contradictory to, our reason, such as the dogmas of the Holy Trinity, the Incarnation of the Son of God, the Atonement on the Cross, the Resurrection of the flesh &c. &c.

2. *Understanding.* By the aid of this divine gift, the Child of God compares all science and pretended wisdom of this world with the truth as made known to him by the Church, and judges of their value by referring them to that standard.

3. *Counsel.* By this gift, the faithful are enabled, after making such comparison, to choose what is good, and to refuse the evil; they reject everything that contradicts the Catholic faith, and regard everything as of minor importance which does not tend to illustrate or advance it; they select the better and higher part, and determine to live to the glory of God and in hope of the rewards and rest of the life to come.

4. *Ghostly Strength.* Thereby, they resist the devil and overcome all his arts, standing fast in the Lord and in the power of His might.

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5. *Knowledge.* Aided by this gift, man recognizes God in the works of His Hands and in the operations of His divine providence, and grows in the Knowledge of the Creator, Redeemer, and Sanctifier.

5. *True Godliness.* It is the gift of that holiness without which no man shall see the Lord.

6. *Holy Fear.* This spiritual benefit leads a man to watch and pray lest he offend God, to work out his salvation with fear and trembling, to maintain his vigilance even to the hour of death, and to renounce all hope of acceptance except through the sole merit of the Lord Jesus Christ, as knowing his own unworthiness and looking forward to that searching judgment which he has to undergo at the last day.

INSTRUCTION II.

THE BAPTISMAL COVENANT—THE THREEFOLD VOW—SIN—ORIGINAL, ACTUAL, AND HABITUAL.

The Catechism presents the subjects to be studied in preparation for Confirmation. (*Let the Class open their Prayer-Books at the Catechism.*) It may be divided into five portions:—

The first relates to the privileges and obligations of baptism.

The second relates to the Creed, the faith of the Christian.

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The third relates to the Commandments, the duty of the Christian.

The fourth relates to the Lord's Prayer, the model of a Christian's devotions.

The fifth relates to the Holy Sacraments.

These subjects will be taken up in order.

I. The Baptismal Covenant.

The subject of holy baptism must be well understood—

1st. Because Confirmation is a carrying forward of the work begun in Baptism;

2dly. Because in Confirmation, the vows of Baptism are renewed and assumed by the candidate.

Four particulars must be borne in mind as comprising the acts performed in baptism:—

1st. The infant is taken into the arms of the minister; this signifies its reception by Our Lord, into the arms of His mercy;

2dly. The infant is washed with pure water; this signifies the cleansing of the soul from sin as hereafter to be explained;

3dly. The sign of the cross is made on the forehead; this indicates the character of the Christian warfare, and the source of salvation;

4thly. A new name is given; this signifies the beginning of another relationship and life. *Note*—that the Name of God, the Father, Son and Holy Ghost, is also pronounced upon the child or person baptized; this coupling together of the two names, is an indication of the covenant character of the relationship established from that instant between God and the baptized.

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Definition of a Covenant.

A double promise, between parties, each of whom gives something and receives something; neither is obliged to continue to give what he promised, unless he receives what was promised to him. (Illustration: a hired labourer agreeing to do work for wages to be given him by another.) Every child, in its baptism, enters into a Covenant Condition, as hereafter explained; and every person, at Confirmation, renews the Covenant made at baptism.

Parties to the Baptismal Covenant.

They are two, viz.: Almighty God, and the child or person baptized.

Each appears by a representative: the Clergyman stands for and represents, in that transaction, Almighty God; and the child is represented by its god-fathers and god-mothers.

The Promises.

(Refer to the definition of a Covenant already given, to show that there must be promises on both sides; those promises are as follows:)

On each side, three things are promised:—Almighty God, through His minister, promises, 1. Pardon, 2. Grace, 3. Eternal Life. The child promises, through its sponsors, 1. Repentance, 2. Faith, 3. Obedience.

II. The Threefold Vow.

The candidate for Confirmation must remember that he is required to ratify and renew the solemn promises that were made in his name when he was

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baptized. (*See the question asked of them by the Bishop, in the Confirmation-Office.*)

Those promises relate to three periods or aspects of our mortal life, the Past, the Present, and the Future. To those same periods or divisions of human existence relate the promises of our Heavenly Father. They are set over against each other, thus:—

For the *Past*,	God promises *Pardon*, Man promises *Repentance*.
For the *Present*,	God promises *Grace*, Man promises *Faith*.
For the *Future*,	God promises *Eternal Life*, Man promises *Obedience*.

These promises are to stand, on both sides, so long as they are kept by both parties. But Almighty God is unchangeable, and cannot deceive us, nor break His word; therefore, the only danger lies on our side; and hence it is so very important that we should renew our promises in Confirmation, and watch ourselves all through our lives to see whether we are still keeping them.

(*The Instructor may here refer to the answer in the Catechism beginning*, "they did promise and vow three things in my name," *and enlarge, as the time allows, on the threefold promise made by the sponsors.*)

III. Sin.

The first vow of baptism is that of Repentance or Renunciation; and, on occasion of our making that vow, Almighty God makes good to us His first promise, of Pardon and Forgiveness.

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It is ordered by the Church that children shall be brought to baptism right early, and that parents must not delay or defer in this matter; and, in practice, Infant Baptism is the rule with us, and Adult Baptism the exception. *All ought to be baptized in infancy.*

Now, as infants are too young to have committed any actual sin, the question arises, What need have they of forgiveness, and how do they receive pardon in their baptism?

In reply, it must be observed—

1st., that the forgiveness of sins is one chief gift in baptism, and that every one, no matter what his age may be, does receive forgiveness of sin in that holy sacrament. Whosoever denies this, denies an article of the Christian faith, "*I acknowledge one baptism for the remission of sins;*" this is just as important, in its sphere, as any other article of the Nicene Creed;

2dly. That there is no such thing as an innocent child; all children are conceived and born in sin, and come into this world with a spot and stain upon them;

3dly. That as the heavens are not pure in the sight of the LORD, and as He chargeth even His angels with folly, so the birth-stain of an infant cannot but be offensive and displeasing in His sight, and must be cleansed and washed away;

4thly. That infants are brought to holy baptism, so as to be washed of their birth-sin and of the defilement which is upon them from the instant of their conception, and that they do receive remission of that sin as certainly as adults, when baptized,

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receive remission of actual sins which they have committed.

Sin, in its three aspects.

The Church regards Sin as existing under three forms; viz.,—Original, Actual, and Habitual.

1. *Original Sin.*

This is the tendency or proclivity to disobedience which is found in every human being; it is a root of evil in our nature, inherited from our parents, and sure to manifest itself, as soon as a child grows old enough to know good from evil and to do wrong. It is a fault in us; latent in the system, like the seeds of a disease; it is transmitted from the parents, just as consumption, lunacy, and scrofula may be transmitted, or mental and moral qualities. It is foul, offensive, and bad; and it will undoubtedly manifest itself sooner or later, if a child lives to grow up. It is displeasing to God, and requires His merciful indulgence and forgiveness. This tendency to disobedience is not removed by the grace of holy baptism, but it is forgiven once for all, and will never again be brought against us for judgment.

2. *Actual Sin.*

As soon as a child grows old enough, it begins to commit acts of sin: these are nothing more than the manifestations of the evil root within it. In holy baptism we have full forgiveness of original sin, for the past, the present, and the future: we have also God's promise that He will pardon all our acts of sin which we may at any future time

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commit, on condition that we truly repent, and do our very utmost to keep from sinning. We promise Him repentance for our sins, and He promises us pardon.

3. *Habitual Sin.*

This is the worst, and the most hopeless form of sin: when a person gets into the way of sinning so continually that it becomes a habit and he does it almost or quite unconsciously. (Illustrate, in the case of profane swearing, of wandering in prayer, &c.) Yet GOD can pardon even this, on sincere repentance and reformation: but that is very difficult, for the habit of sin, once acquired, is almost immovably fixed and fastened on the miserable being who has formed it.

Applications of the Subject.

In consequence of the covenant made between Almighty GOD and us in our baptisms, and of the First Promise on either side, as previously explained, we know:—

1st, That our Original Sin has been pardoned and forgiven once for all, so that we shall never be punished for any tendency to disobedience which may be in our hearts, if we do not let it get the better of us or lead us into actual sin;

2dly, That if we fall into actual sin, we have the blessed assurance of pardon for the sake of our dear Saviour and through the great mercy of GOD, at what time soever we turn to Him truly repenting and amending our lives;

3dly, That this promise of forgiveness stands good to us so long as we fulfil our promise of re-

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nunciation of the evil that is in the world and in our own hearts, and of true repentance for whatsoever we offend in will, word, or deed; but that if we break our promise we can no longer claim GOD'S promise to forgive;

4thly, That the promise of repentance, including always that of amendment of life, and watchfulness over our hearts and lips and whole being, is to be solemnly renewed in Confirmation.

Therefore, let the Candidates examine themselves, before they make so solemn a promise, and see whether they understand it, and are in earnest in that which they are about to do.

INSTRUCTION III.

THE CHRISTIAN FAITH.

The second of those three vows which were made for us in our baptisms, and must be renewed by us when we come to be confirmed, is the Vow of Faith.

"*Secondly, that I should believe all the Articles of the Christian Faith.*"

The Articles of the Christian Faith are all drawn from the Holy Scriptures, and are expressed in the Creed.

There are two Creeds in our Prayer-Book; they

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are called, respectively, the Apostles' Creed, and the Nicene Creed.

They differ in length, but not in substance: the longer Creed contains the very same doctrinal teaching as the shorter, but somewhat more fully expressed.

To believe and hold fast those Creeds, is the way to keep the Second Vow of Baptism.

Before proceeding to an analysis of the Creed, we must consider, in general, the subject of a Christian's belief.

I. First Principles concerning Faith.

Nothing must be left loose or unsettled about our faith. To believe aright is the most important and necessary of all things.

Read S. John, xvii. 3, and S. Mark, xvi. 16, and consider attentively their meaning.

The following are fundamental principles as regards faith:—

1st. A right belief is essential to the health of the soul and to the clearness and sound condition of the intellect and understanding: a man whose faith is wrong, imperfect, or misplaced, is like one whose body is diseased or maimed.

2dly. A right belief is as necessary as a good life; and it is the root and source thereof. Although there are heretics who live moral lives so far as we can see, yet their morality is imperfect, since they defraud and rob God of the honour and worship which are His due from all His creatures; and, indirectly, their virtues are sustained by the neighborhood and influence of the Church, for, if

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the light of revelation, which she dispenses, were to be withdrawn by the Lord, the whole world would be buried in moral darkness and spiritual wickedness. Thus it is the Faith of the Church which keeps the world from moral and intellectual destruction.

3dly. Our faith must rest simply and only on the Word of GOD; we believe, because He has spoken, and for no other reason; not because we think it is reasonable, nor because it suits our fancy, nor because we have studied things out for ourselves, but only on account of hearing the words, "Thus saith the Lord." All the articles of the Christian faith are beyond and above the scope of the human understanding; it is faith which grasps them, and faith is not an assent to one's own opinions, but an act of submission to the teachings of Almighty GOD.

4thly. Our faith must be entire: we may not pick and choose, believe what we like and reject the rest; but every thing that GOD has said, and all that He has revealed, we must accept equally, however it may strike us, and whether we can satisfy our curiosity about it or not. Knowingly to reject the very least item in the Creed, is as bad as to deny it all. Real Faith must be entire. And since many persons do not believe because they have not been taught aright, or because they do not know that certain propositions are articles of faith, therefore we ought to say often, "I desire to believe, O my GOD, all that thou hast revealed; and if there be any thing which thou hast revealed and which I do not yet believe, because I know not of it, I declare that in intention I do believe it, and desire that

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Thou wouldst show it to me so that I may believe it in act."

5thly. The sin of unbelief is in proportion to the clearness with which the object of faith has been made known to the individual. Hence, there are several classes of persons about whom we pronounce no judgment, but leave them to the mercy of GOD to deal with them as He thinks best; there are,

(*a*) Heathen, who have never heard the Gospel;

(*b*) People who have been educated in false systems so that they do not know what the truth is;

(*c*) Heretics and schismatics who are invincibly ignorant, but do not intend willfully to rebel against or revolt from the truth.

II. FAITH OF THE MIND AND FAITH OF THE HEART.

Faith of the mind is a mere intellectual apprehension of a doctrine or a precept.

Faith of the heart is a loving reception of the subject which is revealed or the command which is given: it is the believing in such a way that we are different in conduct and life from what we should have been if we had not believed.

Devils have faith of the intellect, but not faith of the heart: see S. James, ii. 19.

There is no true faith without love, and this will show itself by works.

III. DEFINITION OF TRUE CATHOLIC FAITH.

Divine, or, as it is called, Catholic, Faith, is a gift of GOD, and a light of the soul, illuminated by which, a man assents, fully and unreversedly, to all

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which Almighty God has revealed, and which He proposes to us by His Church to be believed, whether written or unwritten. It is also a belief in the whole Gospel, as distinguished from a reception of some portion of it only; and it is a faith so full of the love of God as that it leads us to act differently from what we should if we did not believe, and marks us out as a peculiar people among men.

Heresy

Heresy is the enemy of faith and the destruction thereof. It comes from a Greek word meaning *Choice*. A heretic is one who constitutes himself the judge of revelation, and who, instead of accepting the Gospel as God gave it, makes choice among its articles, and receives only what pleases him or strikes him as reasonable; or who substitutes for it some opinions which are satisfactory and agreeable to him as being the result of his own examination and reflection.

IV. The Holy Scriptures and the Church.

1. The Holy Scriptures of the Old and New Testament contain everything that is necessary to be believed to our salvation. But it is not from them that we first learn those things.

2. Our knowledge of the Gospel of the Lord Jesus Christ comes to us, first from the Church, through the instruction of parents and sponsors. And we are not left to find out, by reading the Bible, what should be believed, nor to choose a religion for ourselves, interpreting the Bible after our own tastes, ideas, or preferences. But when we

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were children, our faith was fixed and settled once for all, by our sponsors, who, speaking for us and in our name, declared their belief in the Apostles' Creed, and also promised that we should learn and believe it.

3. The Church therefore comes first in order as a teacher. We were made members of her in our infancy; our Creed was then given to us, and the question of our religious belief was met and settled so far as God and our friends could settle it. Afterwards, when we come to years of discretion, the Holy Scriptures are given to us, not as though we were ignorant of their substance and must investigate for ourselves to learn what should be believed, but in order that by searching the scriptures, we may know the certainty of those things in which we have been instructed, and learn more about that holy religion which we received by tradition from our fathers.

4. Thus the true and original relation of the Holy Scriptures to the general plan of salvation is preserved. For, chronologically, the Church preceded them. The Church had all the Gospel, in completeness and perfection, before a line of the New Testament was written. The New Testament was written, not for unbelievers nor for heathen, but for Christians who already knew and held the faith. It was addressed to them and meant for them; it presupposes a right belief in its readers. It was written, not to teach them the Gospel, nor to show them how to become Christians: but it was addressed to persons, who, already Christians and already taught, needed further instruction; it preserved the revelation, and developed it in a practi-

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cal way. And this is the relation of the Holy Scriptures to our life in the Church. Our Lord dealt with the Jews on this wise: He said, "I am your Messiah, and in Me are all the prophecies fulfilled; search the Scriptures, for they testify of Me, and will confirm what I say." Thus also does the Church deal with us: at the font, she gives the Gospel authoritatively to her children, saying, This is the truth; afterwards, she puts the Scriptures into our hands, saying, Search them, and see that what you have been taught is all there.

V. The Creeds.

1. For convenience in teaching the truth, and for use in refuting and exposing error, the Church uses short forms called Creeds.

2. The word is from *Credo*, I believe: because each and every statement in the Creed contains a truth superior to the reason, revealed by Almighty God, and proposed to faith.

3. In the Anglican branches of the Holy Catholic Church, three Creeds are commonly used; they are known respectively as the Apostles', the Nicene, and the Athanasian. In the American Book of Common Prayer, the Apostles' Creed and the Nicene Creed are contained.

4. *The Apostles' Creed:* Its antiquity; why so called; old tradition of the way in which it was made up; it contains the substance of the Apostolic teaching.

5. *The Nicene Creed:* A. D. 325 and 381. The same in substance; the Apostles' Creed, more fully expressed. The Apostles' is for *instruction*, the

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Nicene for *explanation:* the former is used in the Baptismal Office, the latter at the time of the Holy Communion. There is no difference between the Creeds, except in fulness of expression: all that is stated in the longer is implied in the shorter. The Creed is proved by Holy Scripture and promulgated by the Church: to reject it, is substantially to reject the Christian Religion.

INSTRUCTION IV.

EXPOSITION OF THE CREED.

The Apostles' and Nicene Creeds being the same in substance, we shall explain and comment on them as one, speaking not of the Creeds, but of the Creed, and referring sometimes to one, sometimes to the other.

I. Division.

The Creed is divided into three paragraphs, corresponding to the Persons in the Holy Trinity: the first paragraph relates to God the Father, the second to God the Son, and the third to God the Holy Ghost.

There is also a further advantage in this arrangement, as it suggests that our faith must be entire, and reminds us that men differ very greatly in the amount of the truth which they hold: in a religious

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point of view our contemporaries may be arranged in three groups or classes:

The first are those who believe generally in a Divine Being, but beyond that point hold to little or nothing.

The second Class believe in addition many of those articles of the faith which are contained in the second paragraph of the Creed; they have a knowledge of Jesus Christ, yet not a complete one, and they have some conceptions of grace and judgment: they believe in a GOD, and the divinity of Christ, and in His atoning word; but beyond these points their ideas are vague; they do not comprehend the full mystery of the Holy Trinity, the Incarnation, and the office of the Holy Ghost, nor do they believe in the Catholic Church, or the virtue of the Sacraments: and so they come short of entire and complete faith.

The third Class hold all that is stated in the first and second paragraphs; they also believe in the Holy Ghost, present in the world; and in the visible, historical Church, with her apostolic ministry, her traditions and her spiritual power; and in the presence of our Lord with her; and in our privileges, in this world and in the next, as her faithful members. These only are in the full sense of the word the Faithful; their faith is complete.

Hence in the threefold arrangement of the Creed we have a convenient form of distributing and classifying men as regards their religious belief; and we see that we must hold fast *all* the faith.

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II. First Paragraph: GOD the Father.

There is one God: there are three persons in the one divine nature.

The First Person alone has the divine nature of none: the Second Person has the same divine nature, in its fulness, but of the First: the Third Person has the same, but from the First and the Second.

The Three are equal and unequal:

Equal in that every one possesses the whole divinity, with all its attributes and powers, and all its honour and glory:—

Unequal, in that they possess it, not in the same way, but in an order by which the Father is First, the Son Second, and the Holy Ghost Third.

The Father is: the Son is begotten: the Holy Ghost proceeds.

This mystery is above the reason; it does not contradict it: it is proposed to faith; it cannot be explained or understood; we can conceive of it, we cannot comprehend it.

(*If further illustration and statement be deemed necessary, use the Creed of S. Athanasius.*)

"*Maker of Heaven and Earth, &c.*" Creation is here intended; not the arrangement of previously existing material, but the production of that which had no existence. The omnipotence of God, an article of faith; whoso denies that God can create, virtually denies his existence, by limiting His power.

All the Persons of the Holy Trinity concerned in the first act of creation. (Gen. i. 1, 2, 26; Ps. xxxiii. 6; Col. i. 15, 16.)

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III. Second Paragraph: GOD the Son.

The Eternal Son of the Eternal Father, and having one and the same nature and substance.

Called the Word, and the Son, with reference to His eternal existence.

Called Jesus and Christ, with reference to His incarnate existence, which had a beginning in time.

"Jesus" means Saviour.

"Christ" means anointed; in Hebrew, *Messiah*. By anointing with oil, men were anciently set apart to the royal, the prophetic, and the priestly offices. (1. Sam. x. 1; 1. Kings, xix. 16; Lev. viii. 12.) Hence the Son of God is called Christ, Messiah, *i. e.*, the anointed one, because He held all three offices and is our Prophet, Priest, and King. He was anointed by the Holy Ghost of whose influence the oil was a symbol. (S. John, i. 32; Acts, x. 38, and see in *Veni Creator Spiritus*, "Thou the anointing spirit art, &c.)

"*His Only Son:*" *i. e.*, by nature, for we are also the sons of God, but by adoption.

"*Virgin Mary:*" her true virginity an article of the faith: that she remained Ever-Virgin is a Catholic tradition and a pious and holy belief.

"*Pontius Pilate:*" a Roman general and the Commander-in-chief in Judea; had about ten thousand men in the country; had the power of life and death. His awful position; fear of the emperor the cause of his giving up our Lord, whom he knew to be innocent: his subsequent history; recall by Tiberius, banishment to Vienna in Gaul, death by suicide; the memorials of Pilate at Vienne near

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Lyons on the Rhone, his tower and tomb; Mount Pilate and the traditions respecting it.

"*Crucified:*" shameful and painful above all others in the eyes of the common people; the punishment of slaves.

"*He descended into hell.*" The place of departed spirits, not that of the eternal punishment of the wicked. The Lord's Body was buried; His human Soul went to the place of departed souls. (1. Peter, iii. 18, 19.) What change His appearance among them made we are not told. The third day His Spirit returned to the Body, and reanimated it; then He arose again.

The Lord went there for many reasons, and among them for these, 1st. Because being perfect man, He went through all that happens to men in their death; 2dly. That He might make known to the souls in prison the certainty and the cause of their ultimate deliverance.

"*He rose again.*" The doctrine of the Resurrection of the Lord a cardinal one; without it the Christian religion would be a wretched imposture. (1. Cor. xv. 17, 18.) The Resurrection the great theme of the Apostolic preaching: they hardly ever spoke of the death of Christ, except incidentally, and as of a murder committed by the Jews (Acts ii. 23, iii. 15, &c.); they had no theories about the atonement, like those of the schoolmen and the Calvinists; their grand idea was life given back to the world through the incarnation and glorious exaltation of the Son of God.

His resurrection was a true and literal one of that same Body which died. Thereby He gave a sign of His triumph over Death and Hades, and a

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demonstration of the certainty of the resurrection of our bodies; for what happened in His case was all for our sakes.

"*He ascended:*" Forty days afterwards; He remained here so long, 1st. To give full proof of His resurrection, 2dly. To instruct the Apostles how to organize the Church, &c.

"*He shall come:*" The final judgment: the quick and the dead: it shall be according to our works, and its awards shall be irrevocable and eternal.

INSTRUCTION V.

EXPOSITION OF THE CREED, CONTINUED.

I. THIRD PARAGRAPH: GOD THE HOLY GHOST.

His Personality; Procession; Offices.

The third paragraph of the Creed implies, in every article, the presence and work of the HOLY SPIRIT.

By being born again of water and of the Holy Ghost we are made members of the "Holy Catholic Church;" by keeping the unity of the spirit in the bond of peace, we enjoy the "Communion of Saints;" through the Holy Ghost we receive the "remission of sins," first in our baptism, and afterwards in the Holy Communion and other ordi-

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nances; it is through the Holy Ghost that the Lord shall quicken our mortal bodies in their "resurrection;" and by His Grace we shall be enabled to give a good answer at the Judgment-seat of Christ, and so attain to the "Life Everlasting."

"*The Holy Catholic Church.*" The Kingdom of Christ, partly visible here on earth, partly invisible behind the veil.

It succeeds the Ancient Church of Israel, and inherits the faith, the traditions, the treasures, and the promises of the past.

The door of entrance into the Church is baptism; by confirmation we are strengthened for our battle with the evil which is in the world; by Holy Communion we are kept in full membership.

The things most important to consider under this head are:

1st. *The Ministry of the Church.*
2dly. *The Faith of the Church.*
3dly. *The Sacraments of the Church.*
4thly. *The Traditions of the Church.*

The Ministry: Threefold, like that of the Ancient Church; Bishops, Priests, and Deacons. The Bishops alone have the power to perpetuate the ministry by ordination: there can be no valid ordination without a Bishop. The Episcopal order was instituted by our Lord in the persons of the Apostles: it has never failed, it never can fail; it has always been in the Church, and always will be; it is transmitted from Bishop to Bishop in succession.

The office of the Bishop is that of government and continuance: the office of the Priest is a pas-

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toral and sacrificial one: the office of the Deacon is that of service ecclesiastical. The office of the Bishop includes all the offices of the inferior orders.

The Faith. It is preserved in the Holy Scriptures, of which the Holy Catholic Church collectively is the witness and keeper, having also authority in all controversies touching their meaning: it is expressed in the Creed. A general council, lawfully assembled, freely deliberating, and guided by the Holy Ghost, is the only final authority on questions touching the faith.

The Sacraments. These are divine ordinances, two of which are "*generally necessary to salvation*" as having been instituted and ordained by Christ Himself; they are channels of grace, as has been, or will be hereafter, explained in these instructions. Besides the Two Sacraments of the highest order, there are other inferior rites, having the same nature, but not necessary in the same way; among these are confirmation, matrimony, and Holy orders, in all of which there are an outward sign and an inward grace.

The Traditions. By these are meant certain rites, practices, and observances, not commanded in so many words in the Holy Scriptures, but which have always been used and kept in the Catholic Church, and therefore are revered, practiced, and retained in its various branches now divided asunder: among these are the following:—

1. The observance of the first day of the week instead of the seventh.

2. The observance of the calendar of feasts and fasts, and the division of the year, according to the

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events in our Lord's life, into seasons and holy times.

3. The baptism of infants.

4. The use of liturgical worship together with the Psalter.

5. The chanting of the Psalter after the manner of the temple worship.

6. The use of vestments by the ministers in divine worship.

7. The arrangement of churches after the model of the temple.

8. The observance of the seven hours of prayer.

9. The sign of the cross in baptism and at other times.

10. The choral service.

All these Catholic traditions are retained or permitted by our branch of the Church.

"*The Communion of Saints.*" This is a distinct article, and not a supplement to the four preceding words. "Communion" means fellowship, and "Saints" means holy ones. This article, therefore, expresses the relations which exist between certain holy ones and GOD, who only is Holy in the full sense of the word. We analyze as follows:—

1st. Almighty GOD.
2dly. The Holy Angels.
3dly. The Souls of the Faithful Departed.
4thly. The Members of the Church Militant.

All these have fellowship one with another in GOD, as follows:—

1st. GOD has communion with the Holy Angels, as their Lord and King, and they with Him as

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being near Him, doing Him service in heaven, and executing His commands on earth and elsewhere.

2dly. God has communion with the Faithful Departed; and they with Him, for they rest from their labours and are with Christ.

3dly. God has communion with us here on earth.

4thly. The Holy Angels have communion (probably) with the Faithful Departed, though this is matter of conjecture.

5thly. The Holy Angels have communion with us, for they succour and defend us, and are our guardians and protectors; they also desire to look into the mysteries of the Church, and we unite our acts of worship to theirs, commemorate them, and address them in our services.

6thly. The Faithful Departed have communion with the members of the Church here on earth, and we with them. They constitute the greatest part of the Holy Catholic Church; we on earth are a small minority of it. They pray for us, and remember us, and wait for us: we commemorate them in the Liturgy, and pray for their peace and rest, and for a share with them in the final "benefits of Christ's Passion," at the Last Day.

All these, and other relationships are included in the article, "the Communion of Saints."

"*The Forgiveness of Sins:*" fully treated of in Instruction II.

"*Resurrection of the Body:*" Man consists of two parts, a body and a soul; the separation of these is death. Death is the work of the devil; and Christ is the Redeemer of Man from the power of death, and the Saviour, not of a part of us, but

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of our entire nature. When we die the body is buried, and the soul goes to the place of departed spirits. In that condition we must remain, incomplete and broken up; for a soul without a body is no more a true and complete human being than a body without a soul. At last the Lord shall return; He shall raise this vile body from the dust, reunite our souls to their own proper bodies, and thus re-establish humanity, thereby triumphing over death. (1. Cor. xv. 53, 54.)

The Resurrection an act of Omnipotence; not to be comprehended, but to be believed; conceivable, not comprehensible.

"*Life Everlasting:*" A glorified and blessed state, dependent on the sentence and award of Christ, and having different degrees. (1. Cor. xv. 41.)

The eternal state of the wicked is not mentioned in the Creed, nor is it made an article of faith.

INSTRUCTION VI.

THE LORD'S PRAYER.

I. Obligations of the Baptismal Covenant.

They are threefold, viz: To repent, to believe, and to obey.

These obligations are hard to fulfil: because—

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(*a*) Repentance is much more than the mere feeling sorry for sin;

(*b*) Faith is much more than a mere intellectual belief in some historic facts;

(*c*) Obedience is much more than the mere keeping of the letter of the law.

And yet our sponsors promised for us, and we promise for ourselves in confirmation, that we will repent, believe, and obey, as our part in the covenant. So that we promise what is very difficult to do, and what is much more than we are able to do in our own strength.

II. Need of Divine Grace.

1. We are taught in the Catechism to say, "I heartily thank our Heavenly Father that He hath called me to this state of salvation," *i. e.*, into a state in which we *may be* saved.

2. But, as baptism is the sign of a covenant, and as a covenant implies a double promise, conditionally made on each side, therefore it follows that to be "in a state of salvation" under the baptismal covenant implies the ability to *keep our part* of it; for if we do not fulfil our part, Almighty God finds no response on our side to the mercy which He shows us.

3. Therefore, our "state of salvation," as baptised children of God, is one in which we must be able, and are able, to do what we promised, *i. e.*, to repent, believe, and obey, according to our pledge to that effect.

4. But by nature we have no power to do these

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things. The power and ability come from GOD the Holy Ghost: they are the result of grace, given unto us from above.

III. DIVINE GRACE—ON WHAT CONDITION GIVEN.

1. It is the gift whereby we are enabled to fulfil our duty to GOD and to keep our baptismal vows.
2. It is given, for the sake of Christ, as the fruit of His mediatorial work, and by the Spirit whom He sendeth to us from the Father.
3. It is given on two conditions:—

(*a*) That we ask for it: this is to make us feel His providence and power.
(*b*) That we be content to receive it in the way in which He sees fit to give it: this is to try our faith.

IV. PRAYER.

1. It is in answer to the prayer of faith that the Lord gives us grace.
2. Prayer depends for its efficacy on our being convinced of two things:—

1st. That we cannot help ourselves.
2dly. That the Lord is willing to help us.

If we thought we could help ourselves, there would be no need of praying: if we did not know that GOD would help us, we should have no one to pray to.

3. Prayer is a privilege and a duty. It is a duty which we owe to our Lord and our GOD; it is the privilege of addressing our beloved Father.

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4. Prayer is an expression of religious feeling; and therefore it takes a variety of forms; thus,—

Confession expresses humility,
Petition expresses desire,
Thanksgiving expresses gratitude,
Intercession expresses good will to others.

V. How to Pray.

1. In faith; *i. e.*, believing (*a*) that there is efficacy in it; (*b*) that we can get things by it which we could not have without it.
2. Without ostentation;
3. In spirit and in truth;
4. In reverence of body;
5. According to God's will;
6. In the name of Jesus Christ;
7. Without fainting or wearying.

VI. When to Pray.

1. In heart and in spirit always; 1. Thess. v. 17. We must make the whole life an oblation to the Lord, and our very acts should be prayers.

2. Formally: at least twice daily, morning and evening. To this may be added a brief form of prayer, for noon-day when our circumstances allow us to use it. Then, the observance of Canonical Hours may be added by those who have leisure, and desire to make the day a more complete offering to the glory of God. These Hours are seven in number, as follows:—

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1st Hour; before 6 A. M.; the dawn of the new day: our Lord in Pilate's Judgment-Hall.

2d Hour; between 6 and 9; Early Morning Prayer: our Lord condemned to death.

3d Hour; 9 A. M.; the Descent of the Holy Ghost; and our Lord's being led forth to die.

4th Hour; 12 M. Our Lord on the Cross in His Agony.

5th Hour; 3 P. M. Our Lord's Death.

6th Hour; 6 P. M. Evening Prayer; the Burial of our Lord.

7th Hour; 9 P. M. The Last Office of the day.

Few can observe all these Hours by the recitation of an office: many observe several of them: all who love the Lord Jesus Christ could, if they chose, remember these dates in His Day of Sorrow, and give them, at least, a passing thought, making an inner and ejaculatory prayer.

VII. Where to Pray.

1. In every place. 1. Tim. ii. 8. Our Lord and His Apostles prayed in the wilderness, on mountains, by the lake, on the sea, as well as in the synagogues and temple and their own houses. Acts, xxi. 5.

2. Privately, in the closet, where none may see but God; S. Matt. vi. 6.

3. In the church, Acts, iii. 1, Ps. xxii. 35, iii. 1, &c. For there God is specially present, and prayers there have an extraordinary efficacy. Above all,

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if we wish our prayers to prevail, let them be made at the time of the offering of the Holy Eucharistic Sacrifice, and in union with that oblation.

VIII. Instances of the Power of Prayer.

1. Scripture Statements: S. Matt. vii. 7–11; S. Luke, xi. 13; S. James, i. 5; S. Matt. xxi. 22.

2. Examples: Ishmael, Gen. xxi. 17; Abraham's servant, Gen. xxiv. 12–27; Moses for the Israelites, Exod. xxxii. 14; Num. xiv. 20; Elijah, for rain, 1. Kings, xviii. 42, 45; against rain, 1. Kings, xvi. 1. See also Hezekiah, Josiah, Zacharias, Cornelius the Centurion, the Church for S. Peter, &c., &c.

IX. Forms of Prayer.

1. The worship of the Catholic Church has always been liturgical; this is one of the perpetual traditions about which there is no reasonable doubt. The Jewish services were all according to forms prescribed by Almighty God; and under the new dispensation of the Gospel there has been in this respect no change. Almost all Christians throughout the world now use liturgical worship; and all the liturgies in use may be traced towards a common fountain head and centre in Apostolic days.

2. The warrant for forms of prayer is:—

(*a*) The command of God under the Old Testament.

(*b*) The practice of the Lord and His Apostles who always attended the Temple and Synagogue services.

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(*c*) The prescription of the Lord who gave a form of prayer to His disciples.

(*d*) The constant use and custom of the Holy Catholic Church.

3. The substitution of extemporaneous prayers for liturgical worship is the result of that anti-Catholic spirit which has prevailed in the sects which arose out of the Reformation, and which sets itself against everything, in discipline, worship, order, and ritual, which the Catholic Church has inherited from the past. This practice has no warrant, in Scripture, in history, or in the results which it produces.

X. The Lord's Prayer.

1. The model of all others, and the Divine warrant for all forms in use in the Church.

2. Division: an invocation, three petitions for God's Glory, four for man's necessity:—including

(*a*) The praise of God and expression of His relation to us as our Father.

(*b*) Prayers for the coming of His Kingdom and the subjection of all creation to His will.

(*c*) Prayers for the relief and supply of all our wants, bodily and ghostly; including in it all our brethren.

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INSTRUCTION VII.

THE LORD'S SUPPER.

I. Sacraments.

1. *Definition:* answer from the Catechism.

2. *Value:* means of grace, and tests of faith; the outward sign is insignificant, and therefore it is a trial of faith to believe that such wonders are wrought by the use of means so inadequate.

3. *Number:* answer from the Catechism. There are but two which are generally (*i. e.*, to men in general) necessary to salvation; but there are others, sacramental in form, and called also sacraments in an inferior sense, such as Confirmation, Matrimony, and Holy Orders.

II. Names.

The great Sacramental Rite of the Holy Catholic Church is called by three names, according to the way in which it is regarded, viz:—

(a) *The Holy Communion.*
(b) *The Lord's Supper.*
(c) *The Holy Eucharist.*

It is called the Holy Communion, because it is the means of keeping that union with Almighty God through the Incarnation which was commenced in our baptism, and because thereby all the faithful are spiritually one with each other. 1. Cor. x. 16, 17.

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It is called the Lord's Supper, with historical reference to the time and circumstances of its institution.

It is called the Holy Eucharist, as being the great act of praise and thanksgiving rendered by the Church in acknowledgment of the blessings of Redemption.

III. Twofold Character.

It is called preminently the Divine Liturgy, as including and comprehending all acts of worship and religion, and as being the first and chief of all rites and functions; and it is both a Sacrifice and a Sacrament.

It is the Great Commemorative Sacrifice of the Church, unbloody, mystical, and spiritual; accompanying the Perpetual Oblation of Himself which our great High Priest, Jesus Christ, makes in heaven, where He ever liveth and intercedes for us. In it the Passion of Christ is perpetually shown forth to the Almighty Father, and His Priests on earth unite in the Oblation which He makes at the mercy-seat.

It is the Sacrament in which the faithful feed upon His most Blessed Body and Blood, in a divine mystery, and after a spiritual way, which is to be believed though it cannot be explained.

Our Lord is really present throughout the whole of this solemn and august action, though in no carnal, corporal, or material manner.

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IV. The Sacramental Aspect.

Three things concur to the completeness of this Holy Mystery in its Sacramental character:—

1. *The outward visible sign.*
2. *The inward part and thing signified.*
3. *The benefits conferred thereby.*

These must not be confused; especially must the second and third be kept distinct in our thoughts. The inward part is not to be confounded with the benefits, for they are distinct. The Sacrament is complete in itself when, by the power of the Holy Ghost, and by the words of Consecration, the Bread and Wine become the Body and Blood of Christ; but whether a man receive benefit or condemnation in partaking, depends on his interior state, the sincerity of his repentance, the strength of his faith, &c.

V. Explanation.

1. *The Sign:* called *Sacramentum.* Bread and Wine; simple elements of daily sustenance. These remain in thir proper substance after consecration, retaining their proper nature. And yet they undergo a mystical change whereby they become the forms under which Christ is present.

2. *The Thing Signified:* called *Res.* The Body and Blood of Christ; His Glorified Humanity, which, after a manner inexplicable and without any parallel in the range of our knowledge, becomes present after consecration, not locally or physically, according to the laws of material and carnal bodies,

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but supra-locally, hyper-physically, and spiritually, in some way believed on by the Church but known only to God. The Ancient Catholic Fathers never sought to explain the Mystery of the Real Presence; they held it simply and sincerely, loving and adoring.

3. *The Benefits:* called *Virtus.*

These are the results of a faithful and devout reception of the Holy Sacrament:—

(*a*) Continuance and maintenance of our union with God through Christ.

(*b*) Assurance of God's favour and goodness towards us (see Post Communion).

(*c*) The forgiveness of sins.

(*d*) The promise of a part in the resurrection of the Just at the last day.

(*e*) The grace, general and special, which is needed for attaining the Divine promises and obtaining the desire of the soul.

VI. Why we should be Communicants.

(*a*) Because we must fulfil our Lord's command, who said, "Do this in remembrance of Me."

(*b*) Because we thereby show to the world the Lord's Passion till He come.

(*c*) Because it is the instrument of unity to the faithful, and shows that all are one Body in Christ.

(*d*) Because it is generally necessary to salvation.

VII. Types and Similitudes.

A Sacrament so holy and so comprehensive must have many types and similitudes in the Scriptures; among them we reckon:—

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1. The Tree of Life; Gen. iii. 22, Rev. xxii. 14.
2. Melchizedek's Offering; Gen. xiv. 18.
3. The Paschal Lamb.
4. The Daily Sacrifice of the Jewish Temple, which is completed in the Christian Church; see Malachi, i. 11.
5. The Manna from Heaven, and the Water out of the Rock in the Wilderness.
6. The Blood and Water which flowed from the Side of Christ.

VIII. Requirements to Right Reception.

1. Repentance: "Ye who do truly and earnestly," &c.
2. Faith: "Draw near with faith," &c.
3. Obedience: "Walking from henceforth," &c.
4. Charity towards all: "Be in perfect charity," &c.

IX. Pastoral Counsel.

To ascertain whether one is duly prepared for Holy Communion, the following course is to be pursued:—

1st. Self examination.

2dly. Recourse to the clergy as the spiritual guides and directors of the faithful, if the person be in any doubt or uncertainty of his fitness.

X. Frequent Communion.

How often a person should commune depends on circumstances; no rule can be made which will suit all cases.

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In the first and purest days of the Church it is certain that they had a celebration and Communion every Lord's Day. Our practice of monthly Communion shows a sad decline in earnestness and devotion. But few are fit for a weekly Communion now; all should pray and strive to become so.

The First Communion must not be made without the knowledge and consent of the Parish Priest.

Christmas, Easter, and Whitsunday are Communions of obligation; no one should keep away who can possibly go; an insurmountable obstacle is the only excuse for absence.

Receive the Blessed Sacrament without gloves; cross the right hand over the left, holding it open, and let the Priest place the Holy Bread in your palm.

Pray, at the time of the Oblation and through out the service, for what you most earnestly desire; and, if it be desired in GOD, it shall be given you.

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QUESTIONS

UPON THE FOREGOING INSTRUCTIONS.

These questions may be given to the Class as a Home Exercise, and written answers to them may be required. In this way the subjects will be more thoroughly impressed on the mind of the scholar.

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INSTRUCTION I.

1. State the two-fold nature of your preparation.
2. What are the principal subjects to be studied?
3. Mention in order some common errors about Confirmation.
4. State the true view of it as opposed to each of these mistakes.
5. Give a definition of Confirmation.
6. Where is it mentioned in Holy Scripture?
7. Analyze Acts, viii. 14–17.
 Analyze Acts, xix. 1–6.
8. What do you learn from Heb. vi. 1, 2, of the position of Confirmation in the Christian system?
9. Analyze Heb. vi. 1–2.

(*Open your Prayer-Book at the Office of Confirmation.*)

10. What is this Order called in the title?
11. What is the outward form of this Rite?
12. By whom is it administered?
13. What must the candidates have received before?
14. Is the gift of the Holy Spirit mentioned? Where, and how often?
15. Whose example does the Bishop say that he has followed?
16. What do all these particulars show?

17. How many and what are the gifts of the Holy Ghost in Confirmation?

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18. Compare Isaiah, xi. 2., and the hymn *Veni Creator Spiritus.*

19. Explain each of the Seven-fold gifts of the Holy Ghost.

The spirit (or gift) of Wisdom.
The spirit (or gift) of Understanding.
The spirit (or gift) of Counsel.
The spirit (or gift) of Ghostly Strength.
The spirit (or gift) of Knowledge.
The spirit (or gift) of True Godliness.
The spirit (or gift) of Holy Fear.

INSTRUCTION II.

1. Where are the subjects of study preparatory for Confirmation contained?

2. Into how many sections or portions may the Catechism be divided?

3. Name the subjects in order.

4. Why must the subject of Holy Baptism be studied in preparing for Confirmation?

5. State the particulars in the administration of Holy Baptism.

6. Explain each of those particulars.

7. In baptism we enter into covenant with GOD. What is a Covenant?

8. Who are the two parties of the covenant in baptism?

9. What are the promises on each side?

10. By whom were those promises made for you?

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11. When do you renew them?
12. At your Confirmation what three promises do you make?
13. What three promises does ALMIGHTY GOD make to you?
14. What does ALMIGHTY GOD promise for the *Past?* the *Present?* the *Future?*
15. What do you promise Him for the *Past?* the *Present?* the *Future?*
16. What is the First Vow which you are to renew?
17. What is said in the Nicene Creed about Holy Baptism and our sins?
18. What is the great gift of GOD to us in baptism?
19. Do infants need "Remission of Sins?"
20. Under what three heads may the subject of Sin be considered?
21. What is Original Sin?
22. What is Actual Sin?
23. What is Habitual Sin?
24. Of what sin do all persons who are rightly baptized receive remission in that sacrament?
25. If we sin afterwards, how may we obtain pardon?
26. What does a true repentance include?

INSTRUCTION III.

1. What is the Second Vow of Baptism?
2. In what short form are "the Articles of the Christian Faith" contained?

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3. How many Creeds have we in our Prayer Book?

4. How do they differ in length? in name? in substance?

5. Apostles' Creed: why so called? when composed?

6. Nicene Creed: why so called? when composed?

7. What may be inferred about Faith, from S. John, xvii. 3, and S. Mark, xvi. 16?

8. Is a true faith as necessary as a good moral life?

9. Upon what must our faith rest? On God's word, or on our own notions?

10. May we believe a part of what God has said? or must we believe all?

11. Explain the difference between faith of the mind and faith of the heart.

12. Which of these kinds of faith do the devils possess?

13. Define true Christian and Catholic Faith.

14. What is Heresy? from what language is the word derived, and what does it mean?

15. In what volume is the substance of the Christian faith contained?

16. Does our knowledge of the Gospel come to us first from reading the Bible?

17. Who was our first teacher?

18. Which was first in order of time, the Church or the Bible?

19. When was it settled for us what we should believe?

20. Was the New Testament written for unbe-

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lievers and heathens? or for persons who believed already and had been taught?

21. Why are we taught the Creed before we can read the Bible?

22. When, and why was the Bible given to us afterwards?

23. What is the use of Creeds?

24. Which Creed is mentioned in the Baptismal Service?

INSTRUCTION IV.

1. Into how many paragraphs is the Creed divided? and why?

2. How may men be classified as to religious belief?

3. State the doctrine of the Holy Trinity.

4. To which of the Three Divine Persons does the first paragraph relate?

5. State the doctrine of the Church concerning creation.

6. To which of the Three Divine Persons does the second paragraph relate?

7. What are the Four Names of our Saviour?

8. To what state of His existence do the former two relate?

9. To what state of His existence do the latter two relate?

10. What does JESUS mean? what does CHRIST mean?

11. In what sense are we called the sons of GOD?

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12. Who was Pontius Pilate? country? profession? history?
13. What was there remarkable in the death of the Cross?
14. What was that "Hell" into which the Lord "descended?"
15. Why did He go there? and what did He do there?
16. State the importance of the doctrine of the Resurrection of the Body.
17. What Body was it which arose?
18. Why did He remain on earth forty days?
19. Where is Christ's Body now?
20. When and for what purpose shall He return?

INSTRUCTION V.

1. To which of the Three Divine Persons does the third paragraph relate?
2. Analyse this paragraph, and show that it refers in every article to GOD the Holy Ghost.
3. Is the HOLY GHOST as truly a Person as the FATHER and the SON?
4. From whom does He proceed?
5. What is His special work towards us?
6. What is the Holy Catholic Church?
7. What does it succeed? and what does it inherit?
8. What is the door of entrance?
9. What is the character of the Ministry of the Church?

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10. Where is the Faith preserved, and how is it expressed?
11. What are the Sacraments? name them.
12. What are the Holy Traditions? Mention some of the more important.
13. Is the "Communion of Saints" a distinct article?
14. Explain this doctrine.
15. What does *Communion* mean? what does *Saint* mean?
16. What communion is there between us and the Holy Angels?
17. What communion is there between us and the Faithful Departed?
18. State the doctrine of the Resurrection of the Body.
19. What is the life everlasting?
20. Is the eternal state of the wicked mentioned in the Creed?

INSTRUCTION VI.

1. What are the obligations of the baptismal covenant?
2. Why are they hard to fulfil?
3. Can we fulfil them? If so, by whose help?
4. On what two conditions does GOD give us His grace?
5. On what does prayer depend for its efficacy?
6. What are the various forms which it may take?

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7. How must we pray?
8. How often at least?
9. What are the Canonical Hours? and what are they intended to commemorate?
10. Where are we to pray?
11. Why ought we to pray in church?
12. Give instances of the power of prayer.
13. Which is the oldest, liturgical worship or off-hand extempore prayers?
14. Which has the full Divine authority?
15. Whence arose the substitution of extemporaneous prayers for the holy service of the Church?
16. What warrant have we for using forms of prayer?
17. Why is the Lord's prayer so called?
18. Of what parts does it consist?

INSTRUCTION VII.

1. Define a Sacrament: state their value and number.
2 What other rites are sacramental also?
3. By what three names is the Sacrament of the Altar known?
4. Explain each name.
5. What is its two-fold character?
6. In what sense is it a Sacrifice?
7. In what sense is it a Sacrament?
8. Is our Lord really present in it?
9. How many things concur to make the Sacrament complete?

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10. Of these which two constitute the Sacrament itself? and which relates alone to the receiver of the Sacrament?

11. Explain the *Sign:* the *Thing Signified:* the *Benefits.*

12. Why should we all be Communicants?

13. Mention some of the types under which it is represented in Holy Scripture.

14. What are the four requirements to a good Communion?

15. What is the rule as to pastoral counsel?

16. How often should we commune?

17. How should the Sacramental elements be received?

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CATECHISM

ON

CONFIRMATION.

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CATECHISM ON CONFIRMATION.

I.—THE CHRISTIAN LIFE.

QUESTION. In what condition was Adam created?

ANSWER. In the image of GOD and perfectly Holy.

Q. What was the consequence of his fall?

A. His nature was ruined.

Q. Are we born holy or sinful?

A. We inherit from Adam a sinful nature.

Q. If left to ourselves what must be the end of our sinful nature?

A. Eternal death.

Q. Who became the Second Adam, the Second Head of our race?

A. Our blessed Lord and Saviour.

Q. In our nature which He assumed what penalty did He endure?

A. He bare our sins in His Own Body on the Tree.

Q. How do we become partakers of the benefits of His Holy Life and precious Death?

A. By being grafted into Him and becoming Partakers of His Nature and being lively members of Him.

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Q. By our Birth we become partakers of the nature of the first Adam. How, then, do we become partakers of the nature of the Second Adam?

A. By our New Birth in Holy Baptism.

Q. What then begins the Christian Life?

A. Holy Baptism.

Q. Mention seven helps to the growth of the Christian Life before Confirmation.

A. (1.) The care of Parents. (2.) The instruction of Sponsors. (3.) The guidance of Pastors. (4.) The hearing and reading the Word of God. (5.) The Word preached. (6.) Prayer. (7.) Obedience.

Q. Who alone, renders these effective to the growth of the Christian Life?

A. God the Holy Ghost who dwells in the heart of the Baptized, being given by Christ to his members.

Q. What may render all of these of no avail?

A. The resisting the Holy Spirit.

Q. What is the second great step in the Christian Life?

A. Confirmation.

Q. What is the Third?

A. The Holy Communion.

Q. What is the Fourth?

A. Death.

Q. When does the Christian Life attain its Perfection?

A. At the Resurrection of the Body.

Q. When does the Christian Life end?

A. Never, if we are faithful unto death.

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II.—THE PREPARATION FOR CONFIRMATION.

Q. At what age is Confirmation administered in our branch of the Church?

A. When the child comes to years of discretion; ordinarily from twelve to fifteen years of age.

Q. What three-fold preparation is necessary before Confirmation?

A. (1.) Of Christian Knowledge. (2.) Of the Heart. (3.) Of special Prayer and Fasting.

Q. What is the preparation of Christian Knowledge necessary?

A. That he should know the Creed, the Lord's Prayer, and the Ten Commandments, and be sufficiently instructed in the other parts of the Church Catechism.

Q. What is the preparation of the heart?

A. A Godly Conversion.

Q. Of what two graces does a Godly Conversion consist?

A. Repentance and Faith.

Q. Give the six parts of Repentance.

A. (1.) Self-examination. (2.) Sorrow. (3.) Confession. (4.) Amendment of Life. (5.) Restitution. (6.) Forgiveness of others.

Q. What self-examination is necessary before confirmation?

A. Of our whole past life.

Q. What sorrow?

A. A godly sorrow, which will make him hate sin.

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Q. What confession?

A. To ALMIGHTY GOD, and because it is requisite that no one should come to the Holy Communion but with a quiet conscience, and because further comfort and counsel are always necessary to those preparing for confirmation, let him go to the Minister of GOD and open his grief.

Q. What is amendment of life?

A. Renouncing sin, and trying to do right.

Q. Is it entire freedom from sin?

A. No; it is the earnest, constant, prayerful effort to keep from sin and to do right.

Q. What is restitution?

A. Making amends and restoration for every thing in which we have done wrong to our neighbours.

Q. What is the forgiveness of others?

A. The not retaining anger against those who have done us wrong.

Q. In what two ways will forgiveness manifest itself?

A. By praying for our enemies, and trying to do good to them.

C. What kind of faith is necessary?

A. Faith in our Dear Lord, who died for us, through whose most Precious Death and Passion alone we can hope for salvation.

Q. What kind of faith will this be?

A. A living, not a dead faith. Faith that works by love.

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Q. What spirit does St. Peter tell us that this faith produces in us?

A. He says, "Whom having not seen ye love, in whom though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory."

Q. What effect did it produce on St. Paul's life?

A. He says, "The life which I now live I live by faith in the Son of GOD, who loved me and gave Himself for me;" and, "I walk by faith not by sight."

Q. Why are special Prayer and Fasting necessary?

A. That the soul may be made ready for the Seven-fold Gifts of the Holy Ghost, which are given in Confirmation.

III.—THE SCRIPTURAL PROOF OF CONFIRMATION.

Q. What proof is there in the Acts of the Apostolic origin of Confirmation?

A. ACTS, viii. 5. "Then Philip went down to the city of Samaria, and preached Christ unto them.

6. And the people with one accord gave heed unto those things which Philip spake, hearing and seeing the miracles which he did.

7. For unclean spirits crying with a loud voice, came out of many that were possessed with them; and many taken with palsies, and that were lame, were healed.

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8. And there was great joy in that city.....
12. But when they believed Philip preaching the things concerning the kingdom of God and the name of Jesus Christ, they were baptized, both men and women.....
14. Now when the Apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John.
15. Who, when they were come down, prayed for them that they might receive the Holy Ghost:
16. (For as yet He was fallen upon none of them; only they were baptized in the name of the Lord Jesus.)
17. *Then laid they their hands on them, and they received the Holy Ghost.*"

Acts, xix. 1. "And it came to pass, that, while Apollos was at Corinth, Paul, having passed through the upper coasts, came to Ephesus; and finding certain disciples,

2. He said unto them, Have ye received the Holy Ghost since ye believed? And they said unto Him, We have not so much as heard whether there be any Holy Ghost.
3. And He said unto them, Unto what then were ye baptized? And they said, Unto John's baptism.
4. Then said Paul, John verily baptized with the Baptism of repentance, saying unto the people that they should believe on Him which should come after him, that is, on Christ Jesus.
5. When they heard this, they were baptized in the name of the Lord Jesus.

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6. *And when Paul had laid his hands on them, the Holy Ghost came on them;* and they spake with tongues and prophesied."

Q. By what name is Confirmation called in these accounts?

A. The Laying on of Hands.

Q. In the first of these accounts why could not St. Philip confirm?

A. Because he was only a Deacon.

Q. To what order did SS. Peter and John belong?

A. To that of Apostles, or, as we call them, Bishops.

Q. In the second of these accounts, what gifts of the Holy Ghost are said to have been given?

A. The extraordinary gifts as speaking with Tongues and Prophesying.

Q. Did these exclude the ordinary gifts?

A. No; these were also given.

Q. What are the Ordinary Gifts of the Holy Ghost?

A. They are seven-fold. The spirit of Wisdom and of Understanding, the Spirit of Counsel and of Ghostly Strength, the Spirit of Knowledge and of True Godliness, and the Spirit of Holy Fear.

Q. What does St. Paul say about Confirmation in Hebrews C. VI. v. 1 & 2?

A. "Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of Repentance from dead works and of Faith towards God, of the doctrine of Baptisms and of *Laying on of Hands*, of the Resurrection of the Dead and of Eternal Judgment.

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Q. What then does St. Paul call Confirmation?

A. One of the Principles of the Doctrine of Christ.

Q. How many principles does he mention?

A. Six. Repentance and Faith, Baptism and Confirmation, The Resurrection of the Dead, and Eternal Judgment.

Q. Show how these are principles.

A. Repentance and Faith begin the work of God in the soul. Baptism and Confirmation begin the Christian Life. The Resurrection and the Judgment begin the Life of Glory.

IV.—THE VOWS OF CONFIRMATION.

Q. What is required of him who comes to be confirmed?

A. That he should solemnly renew his Baptismal Vows.

Q. What are these vows?

A. 1. The vow of Renunciation. 2. The vow of Faith. 3. The vow of Obedience.

Q. What is the vow of Renunciation?

A. To renounce the Devil and all his works, the pomps and vanities of this wicked World, and all the Sinful lusts of the Flesh.

Q. What is the vow of Faith?

A. To believe all the articles of the Christian Faith, as contained in the Apostles' Creed.

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Q. What is the vow of Obedience?

A. To keep God's Holy Will and Commandments, and to walk in the same all the days of his life.

(1.) THE VOW OF RENUNCIATION.

Q. What is it to renounce a thing?

A. To forsake it and to hate it.

Q. Who is meant by the devil?

A. Satan, the Prince of Evil Angels, who goes about like a roaring lion, seeking whom he may devour.

Q. What are his works?

A. All kinds of sin.

Q. Mention some sins which are more especially his works.

A. Pride, Lying, Tempting others to Sin, and Covetousness.

Q. What is a pomp?

A. Any thing which is done merely for Vain Glory.

Q. What are the Vanities of this wicked world?

A. Every thing which is empty of good—every thing which is light and inconstant—every thing which is false and unreal.

Q. What is the flesh?

A. That sinful nature which we inherit from Adam.

Q. What are the lusts of the flesh?

A. Anger, Gluttony, Sloth and Uncleanness.

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Q. What are we commanded to do with the flesh?

A. To crucify it.

Q. What are the nails we must pierce it with?

A. Keeping out of the Way of Temptation, Fasting, Abstinence and Self-Denial, the Confession of Sin committed, Bodily Labor, Patient Bearing of Injuries, and Alms-Giving.

(2.) THE VOW OF FAITH.

Q. Where do you find the Articles of the Christian Faith?

A. In the Apostles' Creed.

Q. Into how many divisions and subdivisions is it divided?

A. Into three divisions, corresponding to the Three Persons of the Holy Trinity, and into twelve Articles, corresponding to the twelve Apostles.

Q. What is the doctrine of the Holy Trinity?

A. That there are in the God-head three Divine Persons; GOD the Father, GOD the Son and GOD the Holy Ghost, and that these three are one GOD.

Q. What properties distinguish these Divine Persons?

A. GOD the Father is uncreate; GOD the Son is not made nor created, but begotten; GOD the Holy Ghost is neither made nor created nor begotten, but proceeding.

Q. What does each one of these Divine Persons do for us?

A. GOD the Father creates and preserves us; GOD the Son redeems us; GOD the Holy Ghost sanctifies us.

Q. In how many ways is GOD our Father?

A. By creation and preservation; by redemption;

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by our regeneration in Holy Baptism, and by our resurrection at the last day.

Q. What is the doctrine of the Incarnation?

A. That our Lord Jesus Christ, the Son of GOD, is GOD and Man. GOD, of the Substance of His Father; Man, of the Substance of His Mother; having two Natures, the Divine and Human, and yet but one Person, the Person of the Son of GOD.

Q. What is the meaning of Jesus?

A. GOD the Saviour.

Q. Why do we bow our heads at the name of Jesus?

A. To show that we believe Him to be GOD.

Q. What is the meaning of Christ?

A. The Anointed One.

Q. To what three offices was our Lord Anointed?

A. At His Baptism He was Anointed to be our Prophet, Priest, and King.

Q. How is He our Prophet?

A. He gave to us His Holy Gospel, and has left to us His Ministry to proclaim it to us now.

Q. How is He our Priest?

A. He offered up Himself a Sacrifice on the Cross for the Sins of the Whole World. In Heaven He ever lives to make Intercession for us, and bestows upon us all the benefits of His Passion through the ministrations of the Priesthood.

Q. How is He our King?

A. Even in the depth of His humiliation He was ruling all. He orders all things now for the good of His Church. At the last day He will

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punish His foes and reward His children, and they will reign with Him forever.

Q. What is the doctrine of our Lord's eternal Sonship?

A. That the Second Person of the Blessed Trinity is eternally begotten of the Father, so that there never was a time when He was not.

Q. How do we express the Union which exists between the Father and the Son?

A. That He is of the same Substance with the Father.

Q. Who was our Lord's reputed Father?

A. St. Joseph.

Q. By whom was He conceived?

A. By God the Holy Ghost.

Q. Of whom was He born?

A. Of the Blessed Virgin Mary.

Q. What two titles has the Church given to her?

A. She is called the Bringer-forth of God, and the Ever Virgin Mary.

Q. What is the doctrine of the Atonement?

A. That our Lord offered up Himself upon the Cross as a Sacrifice for the Sins of the Whole World, and thus reconciled us unto God.

Q. At His Death where was our Lord's Body laid?

A. In the tomb of Joseph.

Q. Whither did His soul depart?

A. Into the place of Departed Spirits.

Q. Whither do our souls go when they die?

A. Into the Intermediate State, or Hades, to

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await, in joy or misery, the Judgment of the Great Day.

Q. On what day was our Lord crucified, and on what day did he arise?

A. He was crucified on Friday and arose on Sunday.

Q. What change in the observance of the Sabbath did His Resurrection produce.

A. It was changed from Saturday to Sunday.

Q. Why?

A. Because on Saturday He rested from the Work of Creation, on Sunday from the Work of New Creation or Redemption.

Q. Whither did our Lord ascend?

A. Up far above all Heavens, that He might fill all things.

Q. What is His Blessed Work in Heaven?

A. He ever lives to make Intercession for us.

Q. What ought we to do?

A. In heart and mind thither ascend, and with Him continually dwell.

Q. When will He come again?

A. To judge the living and the dead at the Day of Judgment.

Q. Who is the Third Person of the Blessed Trinity?

A. God the Holy Ghost.

Q. Why is He called Holy?

A. Because He is Holy in Himself and the author of holiness in us.

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Q. How is He the Author of Holiness to us?

A. Because He speaks to the Hearts of all men, calling them to Repentance and Faith, and makes them holy in the Church and through the Sacraments.

Q. What is meant by the Holy Catholic Church?

A. The Body of Christ, Militant here on earth, at rest in Paradise, and to be triumphant hereafter in the new heavens and the new earth, wherein dwelleth righteousness.

Q. What is the Church Militant?

A. The Church of God throughout the World, fighting against the World, the Flesh, and the Devil, consisting of many Branches, but united by holding to the one Lord, the one Faith and the one Baptism.

Q. Is the visible Unity of the Church broken?

A. It is; and we ought to pray to God without ceasing that He, of His merciful goodness, may make us all to be at one again.

Q. What is necessary to make any particular church a branch of the Catholic Church?

A. That it should hold to the Creed of the Church; that it should have the Apostolic Ministry and the Apostolic Sacraments, and that it should not separate itself from the rest of the Church.

Q. Are all the members of the Church really holy?

A. No; the Tares and the Wheat grow up together until the Harvest. The wise and foolish Virgins are together until the Bridegroom comes.

Q. When will all the members of the Church be really holy?

A. When He shall present it to Himself a

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glorious Church not having spot, or wrinkle, or any such thing.

Q. Who are meant by The Saints?

A. The Holy Living and the Holy Dead.

Q. How do the Saints have Communion, one with another?

A. By Prayer, by Good Works, and in the Holy Communion.

Q. Into what two great divisions is Sin divided?

A. Original Sin and Actual Sin.

Q. What is Original Sin?

A. The fault of that sinful nature which we inherit.

Q. What is Actual Sin?

A. The sin we commit.

Q. By what Theological word is the Forgiveness of the Sinner known?

A. Justification.

Q. What is the Cause of Justification?

A. The Principal Cause—God's Mercy.
The Meritorious Cause—Christ's Death.
The Efficient Cause—The operation of the Holy Ghost.
The Instrumental Cause on God's side—The Ministry of the Word, Baptism, and the Holy Communion.
The Instrumental Cause on Man's side—Faith which works by love.

Q. When then do we first receive forgiveness?

A. In Holy Baptism.

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Q. How do we receive forgiveness for sin after Baptism?

A. By Absolution and the Holy Communion.

Q. What graces do we need to receive the blessing?

A. Repentance towards God, and Faith in our Lord Jesus Christ.

Q. When only do we obtain entire freedom from the effects of sin?

A. At the Last Great Day.

Q. What shall we then receive?

A. The Redemption of our Bodies from the power of Death and the Grave.

Q. Will our Resurrection Body be the same Body as that which died?

A. It will, but will have new qualities and properties.

Q. In what will these consist?

A. It will be free from all the pains, sorrows, and weaknesses of our mortal bodies.

Q. Into how many divisions is Everlasting Life divided?

A. Into that which is begun here on Earth in the Church and through the Sacraments, into that which is partial in Paradise and that which will be perfect in the kingdom of Glory.

Q. What other Doctrine does the article Everlasting Life include?

A. Everlasting death.

Q. What does Holy Scripture say of the Righteous and the Wicked?

A. These shall go away unto everlasting punishment, but the Righteous unto Life Eternal.

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Q. Is there any difference between everlasting and eternal, in this text?

A. No. In the original Greek they are one and the same word.

Q. What are the two meanings of Amen?

A. So be it, and, so shall it be.

Q. What is our duty to the Creed of the Church?

A. To believe in it, to practice it, and, if need be, to die for it.

(2.) THE VOW OF OBEDIENCE.

Q. Where will we find God's Holy Will and Commandments?

A. In the Living Church, in the written Word, and in the rightly instructed Conscience.

Q. Into how many duties are the Ten Commandments divided?

A. Two. The duty towards God, contained in the first four, and the Duty towards our neighbor, contained in the last six Commandments.

Q. What duty towards God does the First Commandment enjoin?

A. Inward affection.

Q. The Second?

A. Outward Worship.

Q. The Third?

A. To honor Him with the tongue.

Q. The Fourth?

A. To honor Him with our time.

Q. What duty towards our neighbor does the Fifth enjoin?

A. The Duty to our Superiors.

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Q. What duties the remaining Five?

A. The duties to our Equals and Inferiors.

Q. In what ways do the last Five forbid us to injure our Neighbor?

A. In his own Person; in the Person of his Wife; in his Goods; in his Reputation; in thought or intention.

Q. What sins are forbidden by the First Commandment?

A. Atheism, Polytheism, Sorcery, Superstition, Pride, Presumption, Despair, Heresy, and Schism.

Q. What Graces does it command?

A. Faith, Hope, and Charity.

Q. What Sins are forbidden by the Second Commandment?

A. Idolatry, Neglect of God's Worship, Covetousness, Inordinate Affection, and Hypocrisy.

Q. What does it enjoin?

A. Christian Worship, Contentedness and Liberality, Temperance and Fasting, Humility and doing good in secret.

Q. What Sins are forbidden by the Third Commandment?

A. False and Profane Swearing, Profaning God's Worship, Careless Praying, Irreverence, Lying, Breaking Promises, and Idle words.

Q. What does it command?

A. To pray to God and to praise Him, to confess Him before men, to swear lawfully.

Q. What does the Fourth Commandment forbid?

A. Unnecessary work and unseemly conduct on Sunday, and all neglect of God's House and God's Worship.

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Q. What does it command?

A. To do works of mercy on Sunday, To go to Church and receive the Holy Communion, To keep the Church's Feast and Fast Days, and To do our Daily Work diligently.

Q. What does the Fifth Commandment forbid?

A. Disobedience and Undutifulness, Rebellion against civil or ecclesiastical Rulers, Disrespect and Irreverence and Failing to pray for our Superiors.

Q. What duties does it enjoin?

A. The Duty of Father to Son; Of the Ruler to his Subjects; Of the Husband to his Wife; Of the Master to the Servant; Of the Pastor to his Flock; Of the Old to the Young; Of the Rich to the Poor; Of the Learned to the Unlearned; and their opposites.

Q. What does the Sixth Commandment forbid?

A. Murder, Suicide, Cruelty, Causeless or immoderate Anger, Envy, Hatred, Malice, Revenge, Bitter and disdainful words.

Q. What does it enjoin?

A. To love one another, To take care of one's health, To be Merciful, forgiving, and courteous and To follow peace with all men.

Q. What does the Seventh Commandment forbid?

A. Adultery, Fornication, and all other kinds of uncleanness and unchastity, and everything which leads to such sins, as filthy thoughts, filthy talking, idleness, drunkenness, immodest dances, songs, games, books, and pictures.

Q. What does it command?

A. A pure heart, good words and a chaste life.

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Temperance, Modesty. The keeping under the body by Prayer, Watching and Fasting. Not to separate, divorce, or put away a wife. Modest company and honest labor.

Q. What is it that makes sins against the Seventh Commandment exceeding sinful?

A. Because the Christian is a Member of Christ and his body the Temple of the Holy Ghost, to be raised hereafter like unto Christ's Glorified Body.

Q. What does the Eighth Commandment forbid?

A. Robbery, Stealing, Pilfering, Cheating, Refusing to give to God and the Church, Refusing to make Restitution, Covetousness and immoderate care, Prodigality, Wastefulness, and an Idle Life.

Q. What does it command?

A. To be just and frugal, To take care of the goods of others, To be liberal and openhanded, To pray, and To labor.

Q. What does the Ninth Commandment forbid?

A. False Witness, Slander, Gossip, Lying, and illnatured Ridicule.

Q. What does it command?

A. To speak the truth, To speak well of others, To use few, profitable, and courteous words.

Q. What does the Tenth Commandment forbid?

A. Envy of others' prosperity, The greedy pursuit of riches, Discontent and over Carefulness, Idleness and all evil Desires.

Q. What does it command?

A. Honest Labor, Contentment, Liberality. The crucifying all fleshly lusts and evil desires, and stopping the beginning of Sin.

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Q. How alone can we keep God's Commandments?

A. By God's grace sought for by diligent prayer and receiving the Holy Communion.

Q. What then ought to be the Christian's first duty after Confirmation?

A. To prepare for and receive the Holy Communion as soon as his Parish Priest may allow him to do so.

V.—THE GRACE OF CONFIRMATION.

Q. What outward act is necessary in Confirmation?

A. The laying on of the Bishop's hands.

Q. What inward Grace does Confirmation bestow?

A. It is God's Seal. It strengthens the Christian, and above all it gives to him the Holy Ghost in fuller measure.

Q. How does Confirmation strengthen the Christian?

A. It gives greater power to resist temptation, and "draws a sevenfold veil betwixt him and the fires of youth."

Q. What is the difference between the Grace of Baptism and the Grace of Confirmation?

A. In Baptism man is enlisted into the service, in Confirmation he is equipped for battle: In Baptism he is regenerated unto life, in Confirmation he is prepared for the combat: In Baptism he is cleansed, in Confirmation he is strengthened.

Q. Explain each of the Sevenfold gifts of the Holy Ghost.

A. (1.) Wisdom is the Knowledge of God.

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(2.) Understanding is wisdom put into practice.
(3.) Counsel enables to choose the right and avoid the wrong.
(4.) Ghostly Strength keeps us from falling and helps us onward.
(5.) Knowledge enables to depart from evil.
(6.) True Godliness impresses the Image of Christ on the Soul.
(7.) Holy Fear gives holy Awe and Reverence.

Q. What are the Fruits of the Spirit?

A. (1.) Love. (2.) Joy. (3.) Peace. (4.) Long Suffering. (5.) Gentleness. (6.) Goodness. (7.) Faith. (8.) Meekness. (9.) Patience. (10.) Modesty. (11.) Temperance. (12.) Chastity.

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DEVOTIONS AND PRAYERS.

A PRAYER TO BE USED DAILY BEFORE CONFIRMATION AND FIRST COMMUNION.

O Lord Jesus Christ, the Good Shepherd of the Sheep, look mercifully upon me Thy Child, and fit and prepare me for Confirmation and the Holy Communion. Give me unfeigned repentance and steadfast faith in Thee. Create and make in me a new and a contrite heart. Turn me and so shall I be turned. Visit me not for my sins, neither reward me according to mine iniquities. Give unto me power and strength to have victory and to triumph against the Devil, the world, and the flesh. Cleanse my Soul that it may become a fitting abode for thy Holy Spirit, and receive me to Thy Blessed Presence in the Holy Communion, that knowing Thee now by faith, I may after this life have the fruition of Thy glorious Godhead, who livest and reignest with the Father and the Holy Ghost, one God, world without end. *Amen.*

SELF-EXAMINATION BEFORE CONFIRMATION.

Directions.—Kneel down upon your knees, and ask yourself the following questions. Try and do it

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as in the very Presence of the Great Judge of all. It will aid you to divide your life into three portions, and to go over each portion at a separate time:

A PRAYER BEFORE SELF-EXAMINATION.

O God the Father, who knowest the hearts of all men, open Thou mine eyes, that I may see myself as I am seen by Thee;

O Lord Jesus Christ, look on me as Thou didst on Peter, that I may weep bitterly;

O Holy Ghost, suffer not the sins I have committed to blind me; aid my memory, quicken my conscience, and pour Thy bright beams into my soul; who livest and reignest one GOD, world without end. *Amen.*

QUESTIONS.

1. THE DUTY TOWARDS GOD.

Have you indulged any doubts about the Christian Faith?

Have you ever had anything to do with Spiritualism, or any like device of the devil?

Have you ever given up trying to do right, as if it were of no use?

Have you gone on sinning without thought or care?

Have you ever attended the services of those who separate from GOD'S Holy Church?

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Have you always thanked GOD when He has shown you any mercy?

Do you say your prayers night and morning, and at noon, if you can?

Did you ever give up saying them, and why?

How do you say them? Kneeling? Out of bed?

In church do you stand and kneel when you ought, make the responses, bow your head in the Creed at the name of Jesus, or are you ashamed to do so?

Do you read your Bible every day, with prayer that you may understand?

Are you as careful when you are away from home as when there?

Have you ever done anything to make people think you are better or worse than you are?

Have you ever cursed or sworn? Have you used slang words? Have you quoted the Bible in jest?

Have you put off your Confirmation, and been ashamed to confess Christ before men?

Do you go to Church twice on Sunday?

Have you ever given up going to Church, and why?

Do you do unnecessary work on Sunday?

Do you try and do works of mercy on Sunday?

Do you keep, so far as you may, the Feast and Fast days of the Church?

Do you do your daily work diligently, or are you idle?

2. THE DUTY TOWARDS YOUR NEIGHBOR.

Have you been disobedient to your Father or Mother, to your Teachers, to your civil Governors,

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to your Bishop, to your Parish Priest, to your Master if you have one?

Have you been disrespectful or irreverent; or neglected to pray for your Superiors?

Do you try to do your duty to all about you?

Have you ever been angry without cause?

Have you ever kept angry longer than you should?

Do you forgive, as you hope to be forgiven, every one who has done wrong to you?

Have you ever been envious?

Have you ever been cruel to any person or any animal?

Did you ever lead any one else into sin?

Are you courteous? Do you try to make peace when you can?

Have you ever committed any act of Uncleanness?

Have you ever talked filthy talk; indulged in unclean thoughts; listened without protest to improper conversation; read filthy books, or looked at unchaste pictures?

Have you ever danced immodest dances, sung immodest songs, or played immodest games, or been immodest in your dress?

Are you idle and soft in your ways?

Did you ever get drunk? Do you eat more than you ought? Do you read trashy novels?

Do you keep your Body under subjection by prayer, watching, and self-denial?

Do you keep away from those who are a temptation to you?

Did you ever take anything which was not your own; if so, have you confessed and restored it?

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Have you been in the habit of pilfering little things?

Have you ever cheated in a bargain? Do you pay your debts?

Have you robbed GOD by not giving the due proportion of what you have to His Church and to His Poor?

Do you waste your own substance or the goods of others?

Have you ever slandered any one?

Do you talk ill of others? Do you talk gossip?

Have you told a lie? If so, have you confessed it?

Do you keep your promises?

Have you always been frank and open and free from equivocation?

Did you ever think of trying to obtain that which was another's in a wrongful way?

Is your chief object in life to get money or to serve GOD?

Do you do anything in business which the world allows but which GOD forbids?

Have you been discontented with your lot?

Do you grumble?

After each sin which you remember, say, Lord have mercy upon me, and forgive me.

If you have not committed it say, Glory be to Thee, O Lord for keeping me from this sin.

CONFESSION.

O Good Lord, I have sinned, I have done amiss, I have dealt most wickedly. My sins are more in number than the hairs of my head. I hide them

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not, I make no excuses for them, but thus and thus (*here slowly, solemnly, one by one, confess the sins you have committed;*) have I done. Have mercy upon me O GOD after Thy great Goodness; according to the multitude of thy mercies do away mine offences. Spare me Good Lord; spare thy servant whom thou hast redeemed; enter not into judgment with Thy servant, who am vile earth and a miserable sinner, but so turn Thine anger from me who meekly acknowledge my vileness and truly repent me of my faults, and so make haste to help me in this world that I may ever live with thee in the world to come, through Jesus Christ our Lord. *Amen.*

REMEMBER,

O Penitent, if you truly sorrow for your sins, if you are weary and heavy laden with their burden, or at least grieve that you are not more so, if you desire, as well you may, the blessing of Priestly Counsel, the Church encourages you to go to the Minister of God and open your grief. Be very sure that neither fear nor shame keep you back.

A PRAYER FOR THE MORNING OF CONFIRMATION.

O Heavenly King, the Comforter, the Spirit of Truth, one GOD with the Father and the Son; Who art everywhere present and fillest all things; come Thou this day and dwell in me—illumine my darkness, kindle my cold heart, purify my soul from every stain, clothe me with the whole armour of GOD, give unto me Thy sevenfold gifts, and unite me in a mysterious bond of love with the Father and the Son, with whom thou livest and reignest one GOD, world without end. *Amen.*

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A PRAYER TO BE USED OFTEN AFTER CONFIRMATION.

O God who hast poured into my soul the illumination of thy Holy Spirit, grant me never to grieve Him my loving Comforter. Give me O Lord a right faith, perfect love, true humility. Give me persevering obedience, perpetual peace, a pure mind, a clean heart, a holy conscience, ghostly strength, an unspotted life, a happy death, and a deathless happiness, through Jesus Christ our Lord. *Amen.*

A PRAYER FOR THOSE WHO HAVE BEEN CONFIRMED WITH YOU.

O Light of light, O Brightness indescribeable, Christ our God; grant unto these my Brethren, amid this dark world the full outpouring of Thy splendor; appoint Thy Holy Angels to be their defenders, may they go on from strength to strength; perfect Thy gifts in them, and grant that hereafter we may praise Thee together in the land of everlasting light for thine own dear mercy's sake. *Amen.*

FURTHER DIRECTIONS BEFORE CONFIRMATION.

I. Learn the Church Catechism if you do not know it already.

II. Read over the Confirmation Service often.

III. Be careful to say your prayers regularly and reverently, if possible at noon, as well as morning and night.

IV. Go to Church at other times besides Sunday if you have the opportunity.

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V. On Friday sdenyyourself, or fast as health and circumstances admit, or as you may be directed.

VI. Be sure and ask to be admitted to the Holy Communion as soon as your Clergyman thinks it best.

The God of peace who brought again from the dead our Lord Jesus Christ, that great Shepherd of the Sheep, through the blood of the everlasting Covenant, make you perfect in every good work to do His will, working in you that which is well pleasing in His sight, through Jesus Christ, to whom be glory for ever and ever. *Amen.*

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